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Gen. Council of the 24th
Assemblies of God

W. Africa-
West

Liberia

Sowing and Reaping in Liberia





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Sowing and Reaping in Liberia

This booklet has been compiled from information gathered by missionaries on the field.

FOREIGN MISSIONS DEPARTMENT

The General Council of the Assemblies of God, Inc.,
U. S. A.

336 West Pacific Street, Springfield, Missouri

Foreword

The General Council of the Assemblies of God appreciates the Christian fellowship which has existed between the Canadian Pentecostal missionaries, the Independent Pentecostal missionaries, the Swedish missionaries, and those missionaries who work under appointment of the General Council. Arrangements have been made so that these bodies work practically as one.

We thank all those on the field who have enabled us to obtain this material, and pray that God will richly bless their efforts in His service.

Patience

When the work goes not at all,
Give me patience.
And the weeds are growing tall,
Give me patience.
When the goats climb o'er the gate,
The bullocks follow, six or eight,
The wire fencing comes so late;
Lord, give me patience.

The building started six moons ago,
Give me patience.
Still lacking doors and whitewash too;
Give me patience.
The rain drips in upon the bed,
The bold rats run the poles o'erhead,
Leaving vermin we all so dread—
Lord, give me patience.

Scholars persist in coming late,
Give me patience.
Lose their pencils, break their slates;
Give me patience.
Palavers morning, noon, and night,
One's head swims to know what's right;
But ever conscious 'tis a fight
To keep sweet patience.

Trade opens early every morn,
Oh, for patience.
Rice, sugarcane, eggplant, or corn,
Give me patience.
Mammy, your rice is two cups short;
It neither catches pail nor pot,
Why you do so, I tell you not.
He whispers patience.

Lord, tribulation Thou dost say,
 Workest patience!
Teach me in Thy unerring way,
 To be patient.
Submissive to Thy rod I bend,
Adoring Thee who condescends
To be my Everlasting Friend,
 God of all patience.

—by Martha Hisey
 (Mrs. Frank Edmund)



Twins! Unusual in Africa because they are supposed to bring bad luck, therefore, are left out for wild beasts to destroy.

beautiful
Cape Palmas





Liberian trails cross numerous streams. Here we see Noel Perkin, the Missionary Secretary and E. H. Simmons, Superintendent of our Liberia District Council, accompanied by some of the native carriers. Several streams like this one may have to be crossed on slippery, bobbing logs in a distance of only a few miles.

SOWING AND REAPING IN LIBERIA

On the West Coast of Africa, about three hundred miles north of the Equator, lies Liberia, the "White Man's Graveyard," where devastating heat and virulent disease combine to take toll of white invaders.

Yet, for varying reasons, the white man has dared to face the almost insurmountable barriers of jungle and fevers, filth and hostile natives, and all-pervasive heat—some simply seeking adventure, some seeking wealth, and some because they have so disgraced themselves they can no longer remain at home; but, thank God, some are carrying the Cross and seeking only the souls of men for the Lord Jesus Christ.

Many have fallen in their endeavor to carry the Word forward, but how they would rejoice could they but see the results of their faithful labors!

The Country

The Liberia coast is low and marshy, rising to a hilly plateau in the northeast, drained by numerous rivers and covered with dense forests in which elephants, leopards, deer, and many smaller animals, including monkeys, make their homes.

The climate divides the year into two seasons, the dry and the rainy, the rainfall averaging about 120 inches a year. The temperature varies from 70 to 90 degrees, and summer lasts from January 1 to December 31.

History and Government

In the years of 1820 and 1821, under the auspices of the American Colonization Society, groups of

American negroes came to Liberia, seeking to establish homes on their native soil. In the beginning many battles were fought along the coast with the different tribes found there, but peace treaties were made and it was not long before these new immigrants were settling down to agricultural pursuits.

In 1847 Liberia was declared an independent state, the immigrants taking over the national government and establishing themselves, even before the native kings, as the country's official representatives in all foreign relations.

Communication and trade with foreign countries was soon established. Coffee and cocoa were planted and are exported today in large quantities, as are palm oil and rubber. All manufactured products are imported. The country is rich in minerals, but very little mining is done. Lack of good roads and bridges has impeded the exportation of natural products; but, at the present time, roads are under construction, and this will someday open up the interior.

The native tribes found in Liberia had all migrated from farther inland, probably from the Sudan and the region of Lake Chad. There are about five distinct tribes and many small or interrelated ones. They are, for the most part, an agricultural people, though the Krus on the coast are seafarers. There is a paramount chief, or king, over each tribe. The tribes are divided into sections or clans so that each has several clan chiefs. Each town also has a king or head chief who is more or less a figurehead, and a number of minor chiefs who act as jury in case of trials.

The Language

English is the official language and is understood by many living on the coast and by some of the younger generation in the interior, but the majority still do not understand it. Each tribe



The Missionary Secretary gets a taste of Liberia travel.

has its own language or dialect, and members of one tribe generally understand few of the other dialects.

The West African languages are more tone languages than is generally known, the meaning of many words being entirely dependent upon pitch. The word "na" for example has eight different meanings, six of which are determined by pitch alone.

A knowledge of the vernacular is necessary to aggressive missionary work. Some of the missionaries have made good progress in the study of the language, and several of the dialects are being reduced to writing. A grammar and dictionary have been written in Bowah, a dialect of the Kru language on the coast, and in Barobo. Some portions of the Scriptures and also a songbook have been translated.

The Religion

Today many of the natives in the northwestern part of Liberia are Mohammedan in faith, but the majority have a spiritualistic religion. All the tribes recognize God as a supreme Spirit-being; but they worship the things which He creates and in which He manifests Himself—such as sacred trees, rocks, groves, and waters—rather than God Himself. Witchcraft and sorcery are practiced throughout the country, and trial by ordeal is a common method of ascertaining the guilt or innocence of an accused person.

REVIVAL FIRES IN LIBERIA

The year 1916 marks the date of the first Pentecostal outpouring of the Holy Spirit in Liberia. The seed of previous years, sown with labor and tears and prayers, yielded a most bountiful harvest under the copious showers of the latter rain. The signs followed as at Pentecost. They spoke with

new tongues, the sick were healed, the heathen confounded and many of them saved. Over sixty men, women, and children scattered throughout the country experienced the Baptism in the Holy Spirit.

A visitation of the Holy Spirit came to the Girl's School which was then at Gropaka, and ten or more of the girls who were once in heathen towns, superstitious and untaught, were mightily filled with the Spirit. At Newaka, where the boys' school was formerly located, a score or more of the boys in school were blessedly baptized with the Holy Ghost, and as many more were saved. The heathen town was stirred and some came forward boldly for God.

Blebo station received the outpouring next. Eighteen or more of the mission boys received the Pentecostal baptism. Others were saved and the town stirred for God. Garraway and the surrounding coast towns also received the benefit of the spiritual blessings from the bush country.

Since the first outpouring of the latter rain, there have been times of revival at the different stations, and also many have openly confessed Christ when there was no special revival. By 1929 and 1930 revival fires were again being kindled. There was a growing interest in spiritual things as the Spirit of God stirred the hearts of the people. In Feloka the first little mud chapel ever to be erected in a heathen Liberian town was finished. Soon there was a great turning to God as men and women by scores renounced faith in their fetishes and gladly confessed Christ as their Saviour. A great bonfire of jujus and fetishes was made, and the people sang the praises of God while the flames mounted.



Beside the trail—Mr. and Mrs. E. H. Simmons,
Mrs. Daisy Torta Kennedy and Mary E. Martin—
with a few of their little friends.

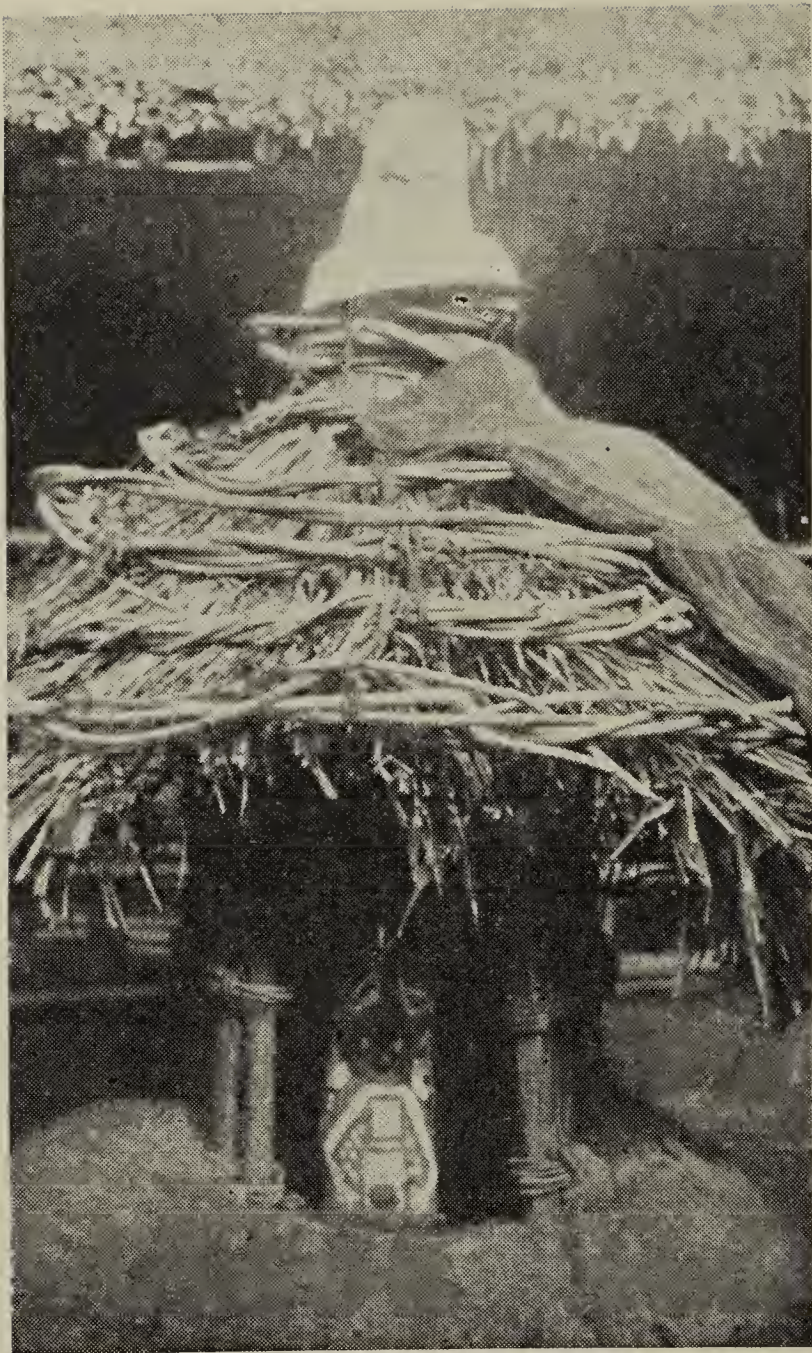
Holy Ghost Conviction

People in their fields would begin to pray and receive salvation. One woman and her daughter were walking along the trail when the mother said, "Let us kneel down and pray, for I want to be saved now." So they prayed!

In Dublika such deep conviction of sin seized the people that they continually called upon the missionaries to pray with them. Later they built a little chapel and had it dedicated to the Lord. So great was their joy that it was difficult to get them quiet, so that a message from the Word could be given. There was wonderful spiritual awakening in many other towns. Little groups of Christians would meet together for prayer, and gladly welcomed those who could read the Bible to them.

For centuries West Africa has been overrun with witch doctors and devil priests who held the people under their sway. During this revival many of these men confessed their sins, repented of their wickedness, and openly confessed Christ as their Saviour.

Tua was considered a great devil doctor, for the people believed he had supernatural power and could help them in all their troubles. He had made and sold fetishes for years. One day Tua was in his hut when some children came in and began singing some gospel songs they had learned at the meetings in the town. Always before he had scolded them for singing these songs, but this time the old man heard a sound from heaven and a bright light shown about him. He was blind until about midnight while the Lord dealt definitely with his soul, revealing the way of salvation clearly to him. He was wonderfully saved, gathered up



Can You Name It?

It is a fetish. The African native places entire confidence in his fetishes and charms. They are usually made of common articles—sticks, string, leaves, bits of hides, or are sometimes carved out of wood and stone. Such objects become very sacred to their owners, and are supposed to ward off sickness, bring good luck, prosperity, etc.

his jujus and witch medicines and gave them to the pastor of the church, confessing he had been deceiving the people.

Several years have passed. Tua has suffered much persecution from his people because he no longer earns money for them. He is a leper; but, though poor in this world, his faith in God is strong.

During the years of 1929 to 1936, well over a thousand confessed Christ as their Saviour. Many were baptized with the Holy Spirit, and numbers of sick people have been healed through the prayer of faith. About fifty chapels were built by the people in as many different towns.

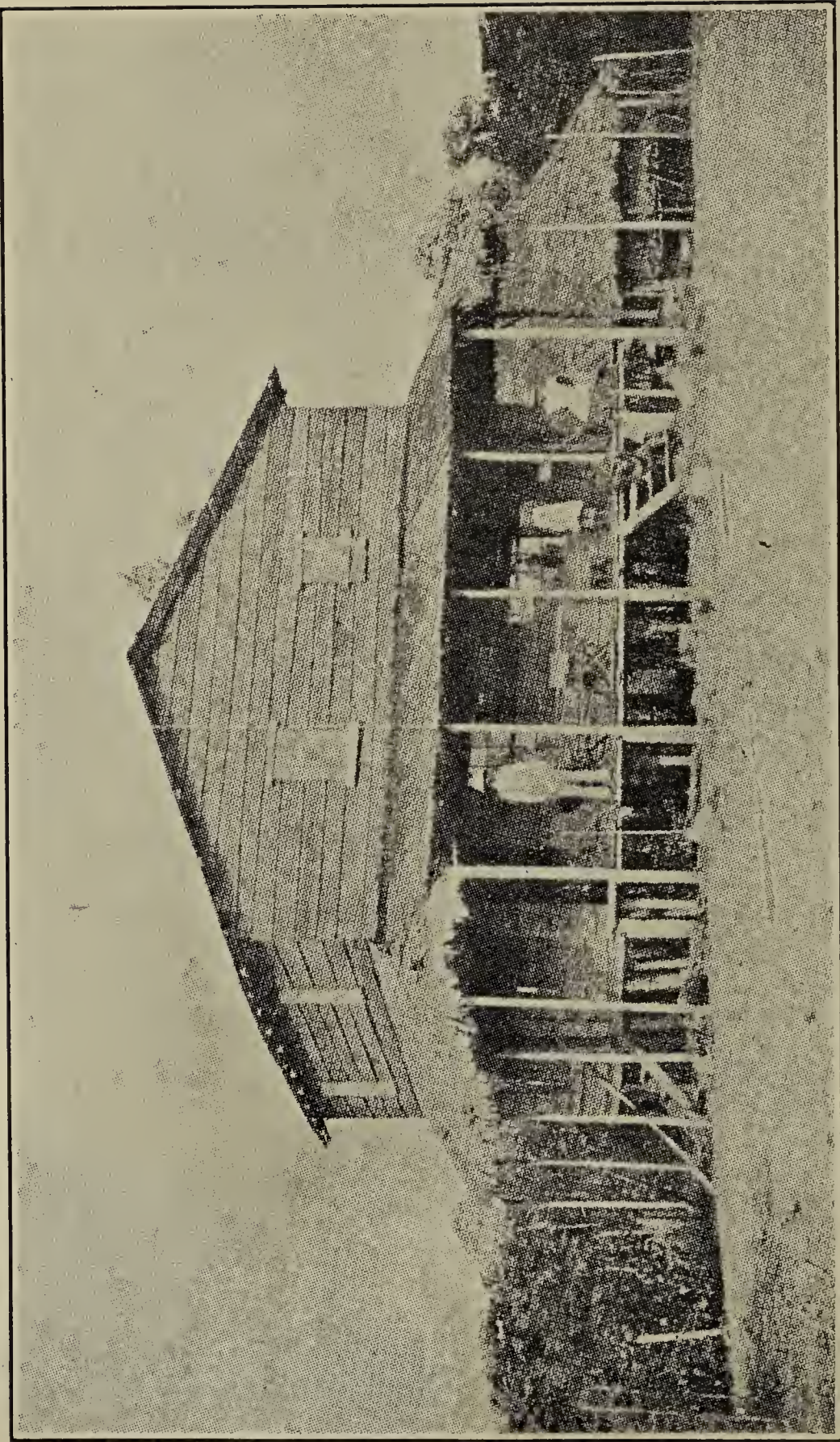
EXPANSION OF MISSIONS

On Christmas day, 1908, with no place to call their own and nothing substantial to rest upon but the never-failing promises of God, the first party of Pentecostal missionaries landed at Garraway, a little coast town not far from Cape Palmas.

Mr. Harold, Mr. Johnson, and Mr. Reid started out to explore the unevangelized tribes in the interior. After two days of tramping along the narrow trails, they came into the wilds of the Barobo tribe.

On they went until they arrived at Newaka town where the people begged them to stay and teach them "God way." Feeling that this was the opening God had given them, the missionaries promised to return with the other members of the party. After three months a large party of missionaries traveled up from the coast to the new mission house built by the natives of Newaka.

The news spread rapidly throughout the bush country that white people had come to live in Barobo tribe. Soon little heathen boys were asking to be taken into the home to be taught "God



The first frame house erected by the missionaries in Barobo

way." Today those same boys are men, some of them saved and valuable helpers in the work, witnessing to their own people of salvation through faith in Jesus Christ.

The Greatest Gift

The second Christmas at Newaka the natives were told that, instead of receiving gifts, they



Mission boys with their Christmas offering—produce which they have gathered from the bush.

should give to the Lord to help carry the word of life to others. The gifts came in—rice, cocoa, palm nuts, cassava, pineapple, bananas, and many other things. At last one boy about twelve years old arose, walked to the front and solemnly placed his feet in one of the plates.

After service a missionary called the lad and said to him: "Amos, why did you get on that plate?"

"I did not have anything else to give," replied the boy, "so I gave myself."

Praying William

Many Christian workers have gone out from Newaka, among whom was "Praying William," so called because of his habit of prayer. This man had been a great sinner, but on one of his trips down to the coast he suddenly realized his need of God and great conviction of sin came into his heart. He began to pray and was wonderfully saved. Soon he received the Baptism in the Holy Spirit.

On returning home he had a great desire to preach, and came to Newaka, where Mr. and Mrs. Perkins guided him into the truth. He became a great light in that dark land. Together with Evangelist Peter, another strong Christian witness who is still on the firing line for God, he once succeeded in getting an entire town in Whooya section of Barobo on their knees crying out to God for mercy almost all night. This was the beginning of a great revival which spread to many towns, during which great numbers were saved and scores received the Holy Spirit.

Brother and Sister J. M. Perkins, the first white people ever to enter Newaka, have spent a lifetime in missionary service. Loved and respected by all, they have been obliged to retire to a less active position, yet they have continued on in ministry up to their threescore years and ten. God will surely richly reward them for their work and labor of love through the years.

A few months after Newaka had been opened, the chief men of Gropaka came asking for missionaries to live in their town; so a mission was opened there. The Lord graciously
Gropaka blessed in this section, though there were times of tests and trials. The workers were often sick with fever, and two are

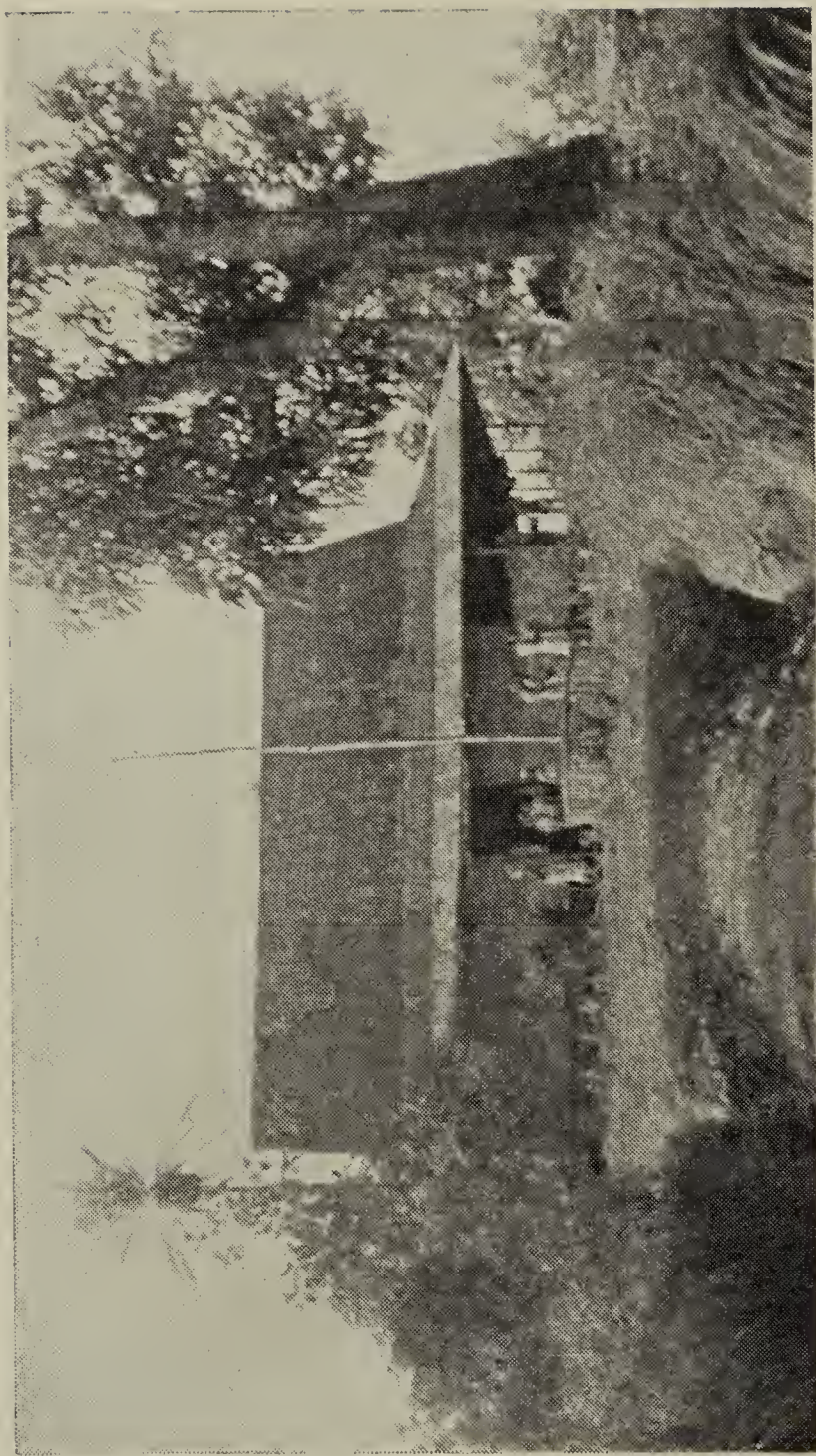
buried there. The natives, though glad that the missionaries came, yet sometimes coveted their possessions. There was a wire fence around the mission yard which proved to be a great attraction—indeed, **too** great an attraction. The wire showed up later in the form of bracelets and anklets!

Some of the men who are pastors today were saved in the Gropaka mission, and it was here that God first sent a mighty visitation of the Spirit. There are no missionaries stationed in Gropaka at present, but the faithful flock has a little church building which they erected themselves and a fine native pastor.

After Newaka station had been opened, the missionaries were besieged with requests from other towns and tribes, among which was the call from Blebo in Trembo tribe. In 1911 a station was opened here, and the work started with a few native boys. It was extremely difficult, as neither the boys nor the missionaries understood each other.

Two boys came to Blebo mission, one already chosen to be high priest in the tribe, and the other to be king. The first boy, desiring to learn "God way," filed from his ankle the brass ring which was the emblem of his future position, and ran away to the station. His heathen townspeople demanded that the boy return, but God undertook, and he was allowed to remain. Later he was saved and filled with the Holy Ghost, becoming a fine Christian worker.

The other boy also ran way, but was forced to return. He still desired to follow God, however. One day, while attending a meeting in the mission church, the power of God struck him and the heavy ring about his ankle snapped and fell off. The news spread rapidly and the fear of God came upon the people. Although the boy later became



Our present mission house at Blebo. There are seven houses on the field; this is one of the best.

king of the town, he continued to attend church services and pray earnestly.

A number of native workers have been trained in Blebo mission, and there are at present three young men there who feel called of God to preach.

Adjoining Barobo and Trembo tribes is the small tribe of Daroba. One missionary says, "We call Daroba the cannibal tribe. They used to be

cannibals, and just before we arrived in **Daroba** this part of Liberia, they had eaten a man." The first mission here was opened in 1912. Some years passed and the Daroba work seemed at a low ebb, but God was faithful in stirring up their hearts to seek after Him again. In the years of 1931 to 1936 there was a great spiritual awakening among them. Many took a bold stand for Christ, several churches were built, the school reopened.



Mrs. Daisy Torta Kennedy and Mrs. E. H. Simmons prepare to board "The Black Diamond Express" as it is known in Liberia—in reality the two hammocks, shown here held on the heads of the carriers.

Mrs. Kennedy, who was then Mrs. Torta, and Mrs. Simmons, visiting there, reported that the neat little native church was crowded from service

to service. The altar service received such hearty response that there was hardly room to kneel. Two young girls were definitely touched and gave ringing testimonies of being saved that day. Some seemed on the verge of receiving the Holy Spirit in baptizing power. One message seems hardly enough for these hungry hearts. Even after a long service and altar call and season of prayer, they return to their seats all ready for another sermon if the missionaries have enough strength to carry on!

Missionaries and native evangelists began carrying the gospel to Nynabo before 1916. Several have told of the interest many of the people showed. One worker said, "God is working **Nynabo** in this tribe, and much prayer should be offered for the people." There have been wonderful meetings, and souls have been saved; but the tragedy is that, because of lack of sufficient missionaries, the lambs have been left without a shepherd, and the flock has scattered. The tribe seems to have become a stronghold of Satan. There is no gospel work there now.

Far to the interior was a vast unexplored territory called Pahn. In 1916 Mr. Johnson and a group of native Christians entered this wild country, the first to attempt to carry the gospel to these **Pahn** savage people. When the party reached the border some of them were afraid to advance. Had they not heard many times how these Pahn people had eaten every stranger who entered their country?

At the first village they found that the Lord had truly gone before His messengers. To their great delight, the people received them gladly and listened well to the story of God and His Son. It is true they talked of killing the intruders, but the missionary

told them they were messengers sent by God, and they were not harmed. A number of towns were visited before the party returned to the coast.

King Toe

These people, especially King Toe, had heard enough of the gospel to make them eager to hear more, so King Toe and a number of his men came to the annual convention to ask for a missionary. He was told there was no one who could go. Day after day Toe came to morning and evening worship, always repeating his request for a missionary. Each morning as he walked down the path he cut another notch in his walking staff. Days passed into weeks, even months, and there were seventy-two notches.

King Toe had heard of One who could bring light and liberty to his people. Some of his braves might



At the left dressed in white is the young king of a village, who has come often to enquire concerning the way of salvation. With him are the mission boys who help the missionaries with the meetings.

give up and return to their homes, but not so with Toe—he had come to get his missionary!

Christmas convention came, and here was Toe still claiming his missionary. There was much consideration of this man and his request. At last it was decided that Mr. and Mrs. Garlock and Miss Bingeman should go with King Toe to open work in the Putu section of the Pahn tribes.

Putu Mission

The first missionaries met with great hardships and many privations. Some of the people liked to listen to them tell about God, but were not willing to leave their fetish worship. Most of the people were afraid of them. Slowly these “strange white people” won their confidence, and the work was opened. Now there is a well established mission at King Toe’s town. The old king has gone on, but the missionaries say they believe he was saved before he died.

Workers have been trained in Putu mission and have gone out as preachers and teachers. Two young men went to teach in another town. Their preaching against the gross sins of the people brought great persecution upon them. They were refused food or help in any way. As they prayed in the forest a man came running, begging them to come pray for his wife who was suddenly taken very ill. They prayed and she was healed. From this time on these young men were taken care of by this couple who gave them all they needed.

In 1925 the Whooya section of Barobo tribe was opened. The blessing of the Lord rested upon this station from the beginning. Tabler, chief of the nearest town, was wonderfully saved **Whooya** and has remained a staunch Christian and defender of the faith. Through his influence many in his town and also in others have been won for the Lord.

During the Christmas convention of 1929 the native workers were asked what they would do if their allowance should be reduced or cut off entirely. They requested time to pray about it. The next day they responded: "If we receive a small allowance, or no allowance at all, we will stay with our churches and preach the gospel. We will trust God."

This convention was blessed in a wonderful way, many seeking the Lord. On one morning seventy-seven precious souls followed the Lord in baptism. More than fifteen received the Baptism in the Holy Spirit. A native worker is now serving Whooya.



Some of the preachers, teachers, and Christian workers of Liberia

Two days journey from Putu station is another Pahn tribe generally known as Konobo. In 1925, traveling by roads that are well-nigh impossible even in hammock, Miss Eustace and Miss
Konobo Van Scoit advanced into this new tribe. Through the dark jungle, crossing the

great river which is only passable in the dry season, they pushed their way in. Unable to secure provisions and cargo, they lived on very little besides rice and cassava.

Though the physical difficulties were great, the spiritual darkness was greater. There was opposition from the witch doctor and kindred spirits, but God gave the victory and souls were saved. The first girls taken into the Konobo mission had formerly made their home with the devil doctor. He was much angered to think of their going to the mission, and tried in every way to bring them back. He finally went to town, cooked a big chop and sacrificed it to the juju as a last resort in his efforts to bring the girls back to town. All his efforts were in vain. One of the girls has died since then. The other two are now wives of native workers.

One night the mission boys prayed far into the night. Miss Eustace was awakened by their knocking at her door.

"Oh," they cried excitedly, "we see three men dressed in white, walking in the yard, and they have wings like birds!"

One day there walked into the mission yard at Newaka some messengers from Geddaboo, a tribe three days farther interior. The king had sent them, they said, to ask for a missionary to come to their tribe. They pleaded earnestly, but there was no one to go. Finally they said, "Then give us a letter containing the promise of a missionary. We will take it home and nail it to a tree and wait until the missionary comes." After three years a native worker was sent to them. In 1928 Miss Kirsch and, a little later, Miss Carlson began work in this tribe.

Although the king and people had earnestly

begged for a missionary, they did not understand the real meaning of the word; so obstacles were on every hand, heathenism with all its blackness everywhere.

What a change the gospel has made! The people appreciate and understand that to have missionaries is good. There is no longer any loud talking or jesting during the services, for this is God's Word and they must take heed. They have seen the mighty power of God manifested in healing the sick.

One of the boys in the mission met with a cruel accident and was declared dead. Through faith in Jesus' Name, that young man was healed and is still living. Little by little Satan loses his stronghold as one here and one there confesses his sins and turns to the Lord, finding Him a very present help. There is now a band of Christians in Geddaboo who are known to the heathen as those who believe God hears and answers prayer.

One of the trophies from Geddaboo is the son of a noted devil doctor. Because of his strong stand for God, he was hated by all his people. They threatened to kill him, and for two years he never tasted food prepared by the heathen people, for he knew they were awaiting a chance to poison him. God has preserved his life, and for some years he has been a beloved evangelist and teacher, even the old men of his tribe respecting him.

On the other side of a long, dark forest and across the swift Nah River is the tribe called Bowah. The first white men, Mr. Johnson and Mr. Personeus, to visit this country cut **Bowah** their way through bush-grown trails, stumbling over elephant tracks, and listening to chattering monkeys. The natives were alarmed, but nevertheless offered them no harm. Later other native Christians and evangelists made the long journey and were well received.



Near Bowah Louise Hackert and one of the hammock men cross the swollen river on a rope and bamboo bridge so common in Liberia.

The people began to desire a missionary and sent messengers before the missionary body to present their need. There being no one to send, they were given a promise that they would be remembered. Native evangelists sent into the Bowah country came back with reports that they were gladly received.

In 1928 Miss De Groat entered this tribe alone, living in a native house in a heathen town until the mission site was cleared off and the building erected.

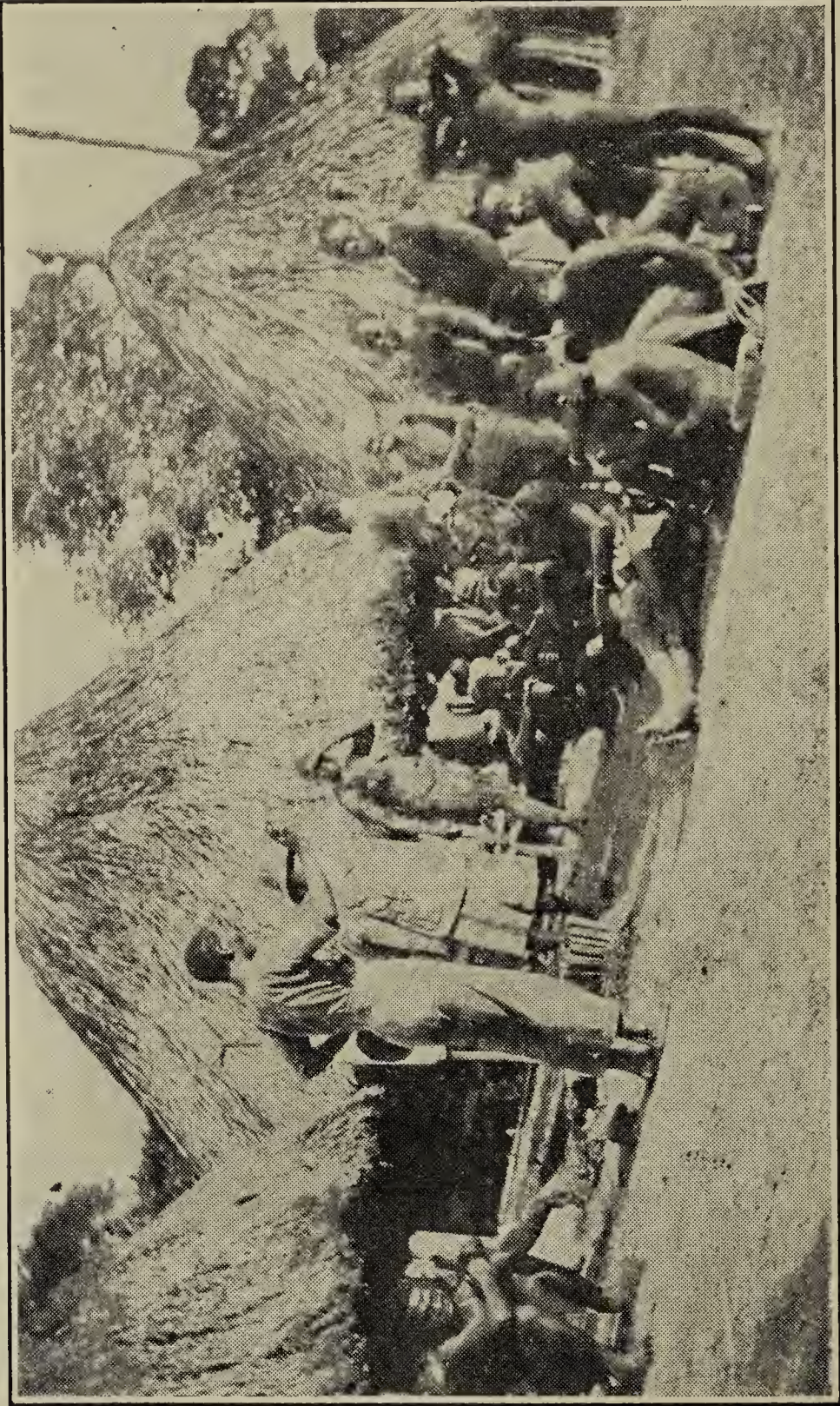
After a service one Sunday afternoon, one old chief asked her to come to his house to burn his jujus. He gathered them all and put them just outside his hut's door. There was some argument from the chiefs of the town, who feared the spirits might be made angry. At last, on condition that the Christians accept all responsibility, the fire was set, the jujus burned, while song and praise went up before God for enabling this one to take his stand definitely for the Lord.

This tribe has over twenty-nine towns, many of them of good size. Most of the towns can be reached within a few hours, and so are readily accessible to evangelization.

In 1927, Mr. Morrison made the first evangelistic tour into Tchien tribe. The king of one town asked Mr. Morrison to give him a pledge that he would do his best to send a missionary.

Tchien Asked for proof that a missionary was really wanted, the king brought his two sons and said, "Take these and train them in your mission until a missionary comes to Tchien."

The next year Miss Nygaard and Miss Bronsdon answered this call. They found themselves in the darkest of heathenism. How their hearts cried out as they saw the sin and witchcraft about them! And how they rejoiced when one boy, the first fruit of Tchien, was gloriously saved!



A typical Liberia village meeting. Evangelist John Yeddah is interpreting for Miss Emily de Groat. A Sunday school picture roll is hanging on a juju tree between them, illustrating Miss De Groat's message. This picture was taken in a Pahn Tribe town.

The first baptismal service was marked by God's blessing. Ten of the twelve who were baptized came up out of the water with a mighty anointing of the Holy Spirit, magnifying the Lord in other tongues. At present there is a good day school and a growing Sunday school. Church services are well attended, and God is blessing in the outstations.

Early one morning an old woman knocked at the mission door. She asked for prayer for her sick husband. In the hut, the missionary found an aged man lying on a few old rags. "I fear," he wept. "Oh, I fear to die."

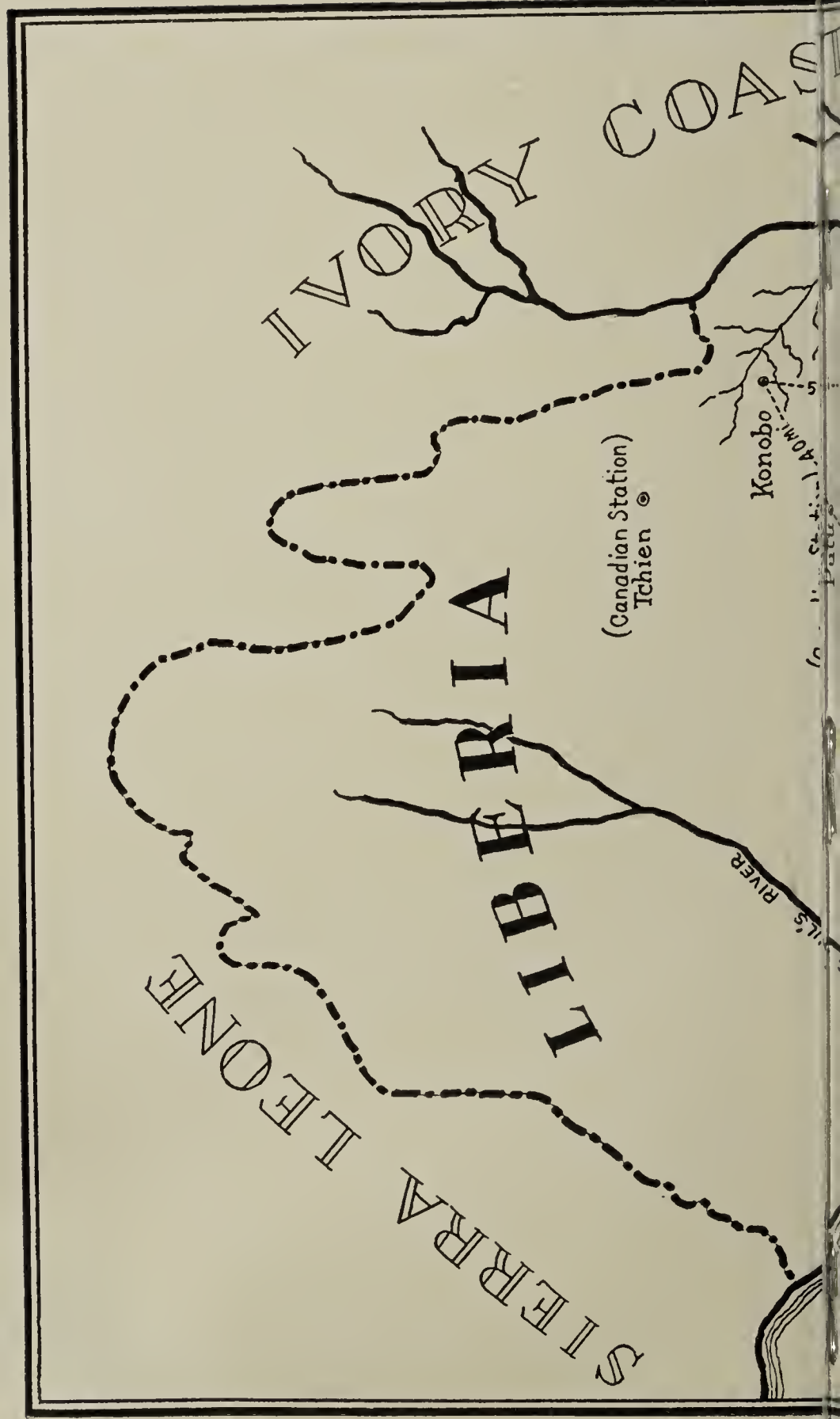
The missionary told him there was One who could help, who loved the black man as well as the white, who could forgive all his sins. Before he left, the old man was comforted, murmuring, "I don't fear to die now. I know He loves me."

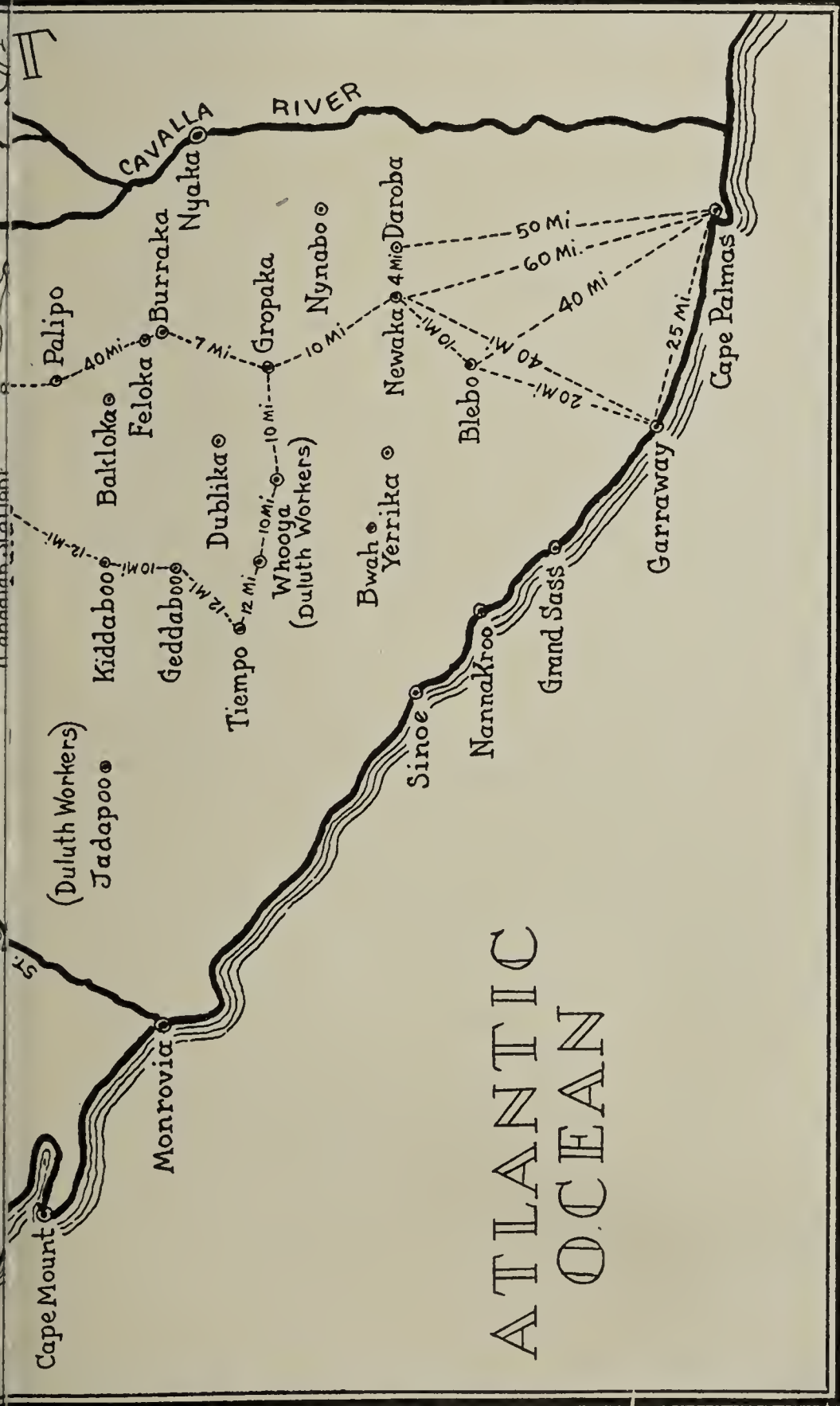
He lingered some time. One evening he lay quietly looking up to heaven. His lips moved and the missionary leaned over. "O, Father, come quickly," he was whispering. "Father, come quickly." His heavenly Father came for him that night.

Willie was a Tchien lad, saved and baptized in the Holy Spirit. Chief Ba had said many harsh things against God's people. Willie and another boy prayed, then went into Chief Ba's town. Here they spent another day in prayer, then, that evening, Willie preached. Chief Ba sat on a low stool and listened as he preached. God sent great conviction into the chief's heart. Lifting his hands high, he cried aloud, "I believe, I believe, I do believe!" and fell on the floor.

Willie did not serve long—only five short years—but before passing away he preached and prayed with such love for his Lord and such passion for souls that his influence still lives.

In 1925 a native worker was sent to Palipo, and the next year the station was opened by Miss Gollan. The tribe was very receptive; the Lord

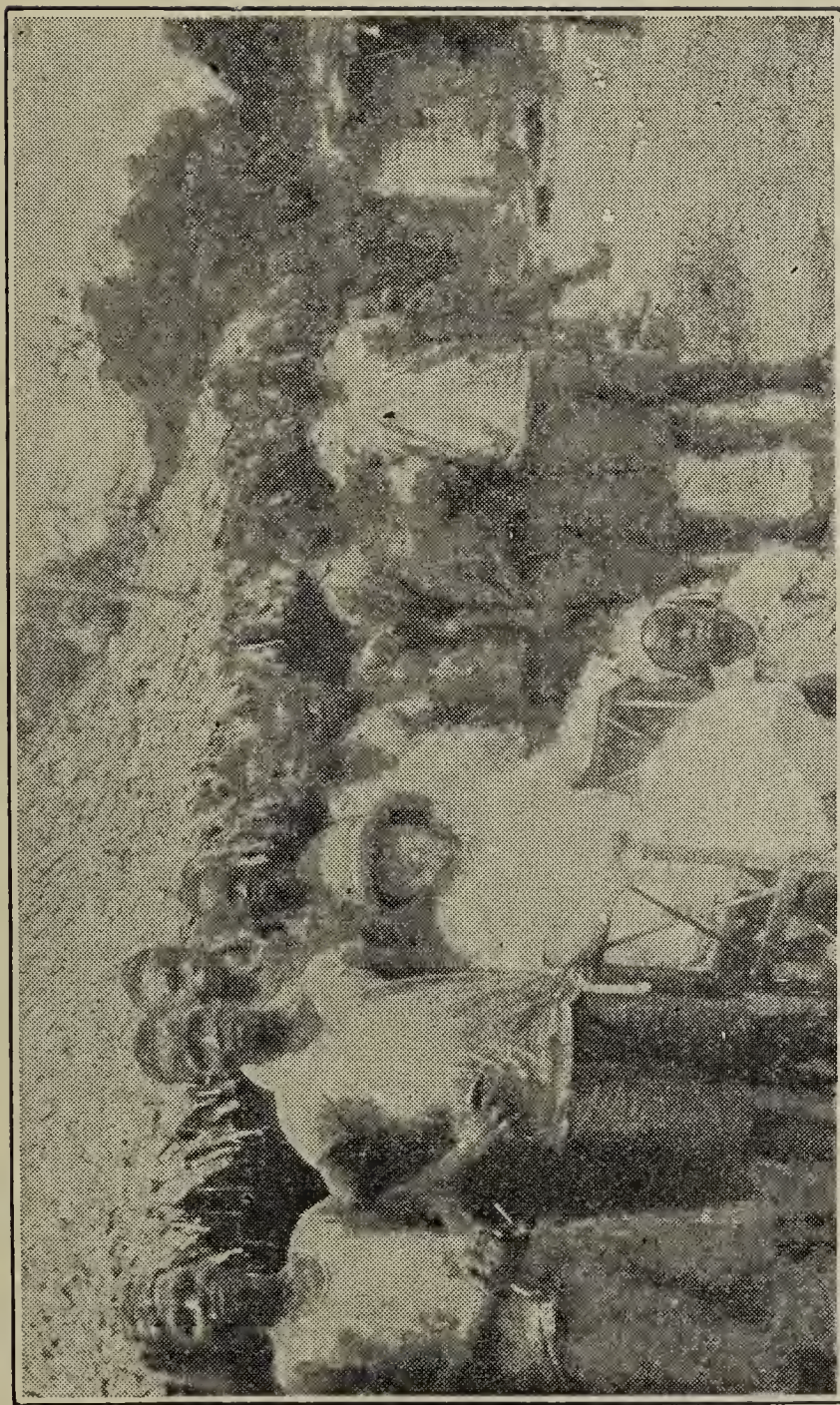




worked, and about seventy boys and girls **Palipo** were saved. Later a number of men and women were saved and baptized in the Holy Spirit. The fire of God spread throughout the adjoining tribes of Keteabo and Sabbo. After several years it was decided to organize a school for girls to train them as wives for future native workers. Later the school was moved to Newaka.



These girls will some day be the wives of our Liberia ministers. They are now in training school at Newaka. Besides receiving an elementary education and practical experience in Christian work, they are taught to cook, sew, launder their clothes, and to do many other things which will prepare them for useful Christian living.



Miss Lois Shelton with some of the Christian Sabbo boys

The difficulties in the tribe have been great, but God has given precious victory. One of the first boys to apply for entrance in the Palipo mission school was John Sampson. He was soon saved and wonderfully baptized in the Holy Spirit. He suffered great persecution in his home town because he followed the white man's God. The townspeople poisoned his wife and baby, but their deaths did not turn him back. He has remained true and faithful, and is preaching the gospel to his own people. The Lord is blessing his ministry and many have accepted Christ as their Saviour. He is now pastor of the Keteabo church.

In 1927 the people of Jadapoo tribe sent a delegation to the annual convention with a request for a missionary. In 1931 Paramount Chief Dowah walked four days to Newaka to ask once more. This time his journey was not in vain—he returned joyfully with the news that the missionaries would come to his tribe soon.

Shortly after this, carriers came for the missionaries to bear them the three days' journey to Jabuka, the little town in Jadapoo, where a royal welcome awaited them. With feasting, beating of tom-toms, and shouting, the natives celebrated the arrival of the missionaries.

The people of this tribe opened their hearts gladly to the gospel message. Many have turned from their heathen ways to walk in the paths of righteousness. At present there are about thirty or forty boys and girls living in the mission compound, receiving Christian training. From this station the native Christians go out to the surrounding towns bearing the message of life. The paramount chief is a loyal Christian, and witnesses to the saving grace of the Lord Jesus Christ wherever he goes.

As early as 1916 effort was made to open a sta-

tion in Bwebo tribe, but, due to sickness and other difficulties, this came to naught, though some evangelistic work was done. It was not until **Bwebo** 1931 that definite success was obtained in beginning a mission station here. At this time Mr. and Mrs. Elsea went into Bwebo on a preaching trip, visiting each of the eighteen Bwebo towns, looking for possible sites for churches. They promised the people that if they showed that they were really hungry for God they would come to their tribe and open a station.

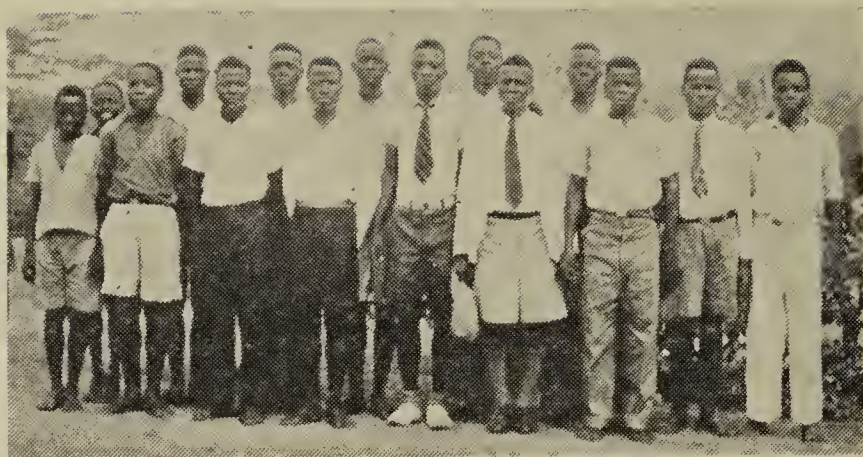
Each town they visited begged them to stay and go no farther before choosing their mission site. One town promised to kill a bullock and have a big feast! The chief of Totoka also promised the



The church at Kweaka in Bwebo tribe

bullock and feast. All the towns killed goats and fowl, and gave the missionaries rice. Finally, at Glace, the oldest man in the tribe said that of course the oldest town and the oldest man furnished good reason why the missionaries would surely settle there!

Kweaka was selected as the most promising site. The people were told that they must first build a church. The bush was cleared and even the chief men came blowing their horns as the



Some of the Christian boys at Kweaka

people worked. After a short time the people put away the big town juju and cleared away all the jujus from the mission site. A school was organized in the village and seventy-five men and boys began attending.

The 1934 convention was held at Kweaka. King Tom and his people made arrangements to take care of all the natives who should come. He did not believe that many would come, but afterwards said, "I began to think they would never stop coming!" Hundreds of happy Christians gathered



The Kweaka mission house as it appears today

to honor and worship the Son of God who had called them out of darkness into marvelous light.

Thirty-six followed Christ in baptism in open denial of heathenism and its superstitions and deadly witchcraft, and in blessed confession of their choice ever to follow the lowly Nazarene. On one afternoon thirty-four Christian workers from different tribes came forward to be set aside for the Master's service.



This old chief, over one hundred years of age, attended the convention. He is shown here with two of the oldest workers and "blind Moses."

Early in 1937 Mr. and Mrs. Walin and Miss Jenkins left Whooya mission in Barobo tribe to establish a mission in Sinoe county. They settled in the Matroe Chiefdom for the purpose of establishing a receiving station and training school. Other Pentecostal missionaries and workers had visited the section, and

the people were hungry for the Word of Life. The work on station and outstations is progressing and looks promising. Much evangelistic work is being done, and many towns are being reached. A spirit of revival is felt. During the past year some have been saved, others filled with the Holy Spirit, and quite a good number have followed the Lord in baptism.

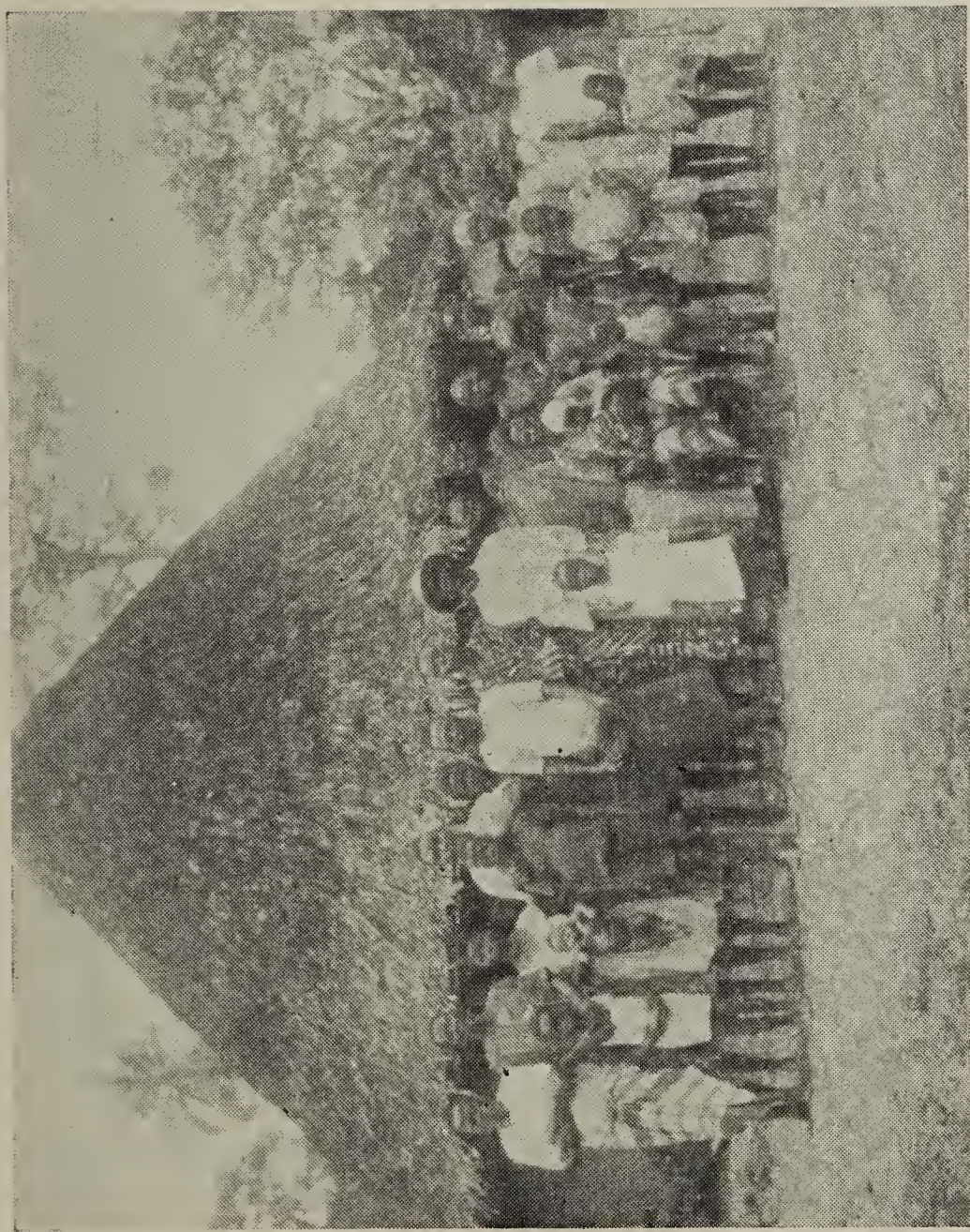
The paramount chief of the Keteabo tribe invited one of our missionaries to come from Cape Palmas to give the gospel to his people. On her arrival the hammock men took her into **Keteabo** the chief's house during his absence.

When he arrived, he commanded her to be taken out at once as he did not want a white woman in his house! However she was permitted to remain in the tribe.

In spite of the opposition of the king a number turned to Christ. They were promptly turned out of the tribe and sent away to find refuge elsewhere. Most of them became strong Christians, and were a blessing in the Palipo tribe, where they went. After several years God touched the king's heart, and they were invited to return to their homes. They soon erected a nice mud chapel, where they worshiped with the full approval of the king and his assistants.

Christians from neighboring tribes came in for the dedication service. Two souls were saved and one baptized with the Holy Spirit and there was a general stirring for God and a hunger for the truth as it is in Jesus. Missionaries and other Christians visited the tribe occasionally, but they often prayed that a missionary would come to live among them that they might be taught more thoroughly in the Scriptures and learn to live real Christian lives.

In 1937 Florence Brisbin, passing through Keteabo on a preaching tour, was begged to stay



Christians of the Keteabo Tribe, who were driven from their homes and from their village because they accepted Jesus Christ as their Saviour.

as their very own missionary. She told them she would if God told her to, and they promised to pray over the matter. On her return trip, the entire town rushed out to greet her. She was invited to the king's house where the king, the chief men, the high priest and even the devil doctor were gathered!

They said, "We accept you as our missionary and want you to stay always." The same warm welcome awaited her in the clan chief's town. Many brought gifts of rice, fowls, fruits, vegetables, and even a goat to show their gratitude.

Miss Lewis also entered this tribe, and a fruitful ministry has been their reward. The people have insisted that they must not stay just a little while, but must stay always and teach them about God. There are a number of small tribes within a day's journey of the station. Some of these have never heard of Jesus and His power to save, and all seem glad to hear the precious Word. "A great door and effectual is opened unto us . . ."

Soon after the work in the interior was started the missionaries realized that a receiving station on the coast was necessary for the comfort and safety of the missionaries arriving and **Garraway** leaving Liberia. Also there was need for someone to look after the buying and the mail along with other business.

Accordingly, in January of 1910, Garraway, a few miles up-coast from Cape Palmas, was selected as the most suitable place. At one time Brother J. M. Perkins wrote, "Tarrying by the 'stuff' and looking out for the cargo was not our choice of service, but God has given us real joy and delight in doing this service for and unto Him, and thus by love serving others for His sake."

Several years later the receiving station was moved to Cape Palmas. No public meetings were held until in 1930, when Mr. Walin felt that the time had come when the full gospel must be preached to the churchgoers and the nominal Christians in Cape Palmas. He opened a chapel in the basement of the Home and began. The meetings were well attended and the Spirit of God brought conviction upon all alike.

God has blessed the efforts put forth under the various workers who have labored there. The Home in Cape Palmas furnishes a comfortable and



The station wagon is a vital and important member of our Liberia force—transporting baggage for the missionaries from the dock to the Cape house, carrying supplies to the interior stations, and conveying the missionaries, as far as roads will permit, on their interior journeys in a few hours, while it would otherwise take several days of arduous travel on foot and by hammock. Shown with it are Mr. and Mrs. Philip Elsea.

pleasant stopping place for missionaries entering or leaving the country, or needing a few days of rest.



Bethel Missionary Home, Cape Palmas

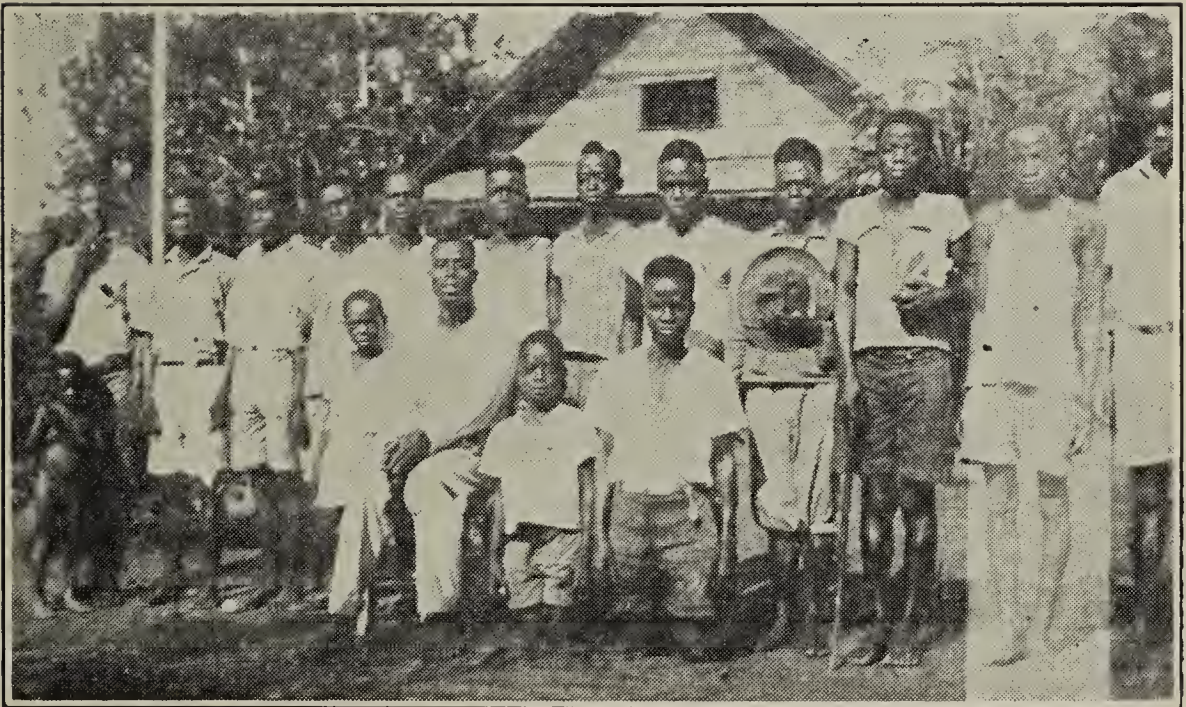
PROGRESS THROUGH EDUCATION

In the early days of 1908, when the missionaries first entered Liberia, they found their task unlike that in any other country. The official language of the land was English, and the authorities desired, not that the missionaries learn the native dialects, but rather that they preach and teach in English. With the help of a few English-speaking natives the work was begun. As the stations were opened boys, and later girls, began to leave their towns and homes to come to the mission schools to learn to read the "White Man's Book."

Big and little sat together in one class, and great was the struggle to master the first letters. Since the missionaries were anxious that these boys, when they were saved, should go into the towns and help spread the gospel, stress was laid on memorizing Bible verses and stories.

The schools drew boys and girls, and as many as fifty or sixty were fed, clothed, and housed within the mission compound. Native preachers held school out on their outstations, acting as both preachers and teachers. In 1932 the first village schools were started, and were soon doing their work so well that it was found no longer necessary to take beginners into the mission schools.

From the beginning, in addition to the regular



The Christian school boys at Newaka. Seated in front is their teacher.

school work in the mission school, several hours a day were given to industrial work—farming, carpentry and tailoring. The day begins with prayer and Bible study at 5:30, after which the regular school work is carried on until eleven. At twelve, after the lunch hour, the students are assigned to



Boy's dormitory and schoolhouse at Newaka

their various places in the industrial work. The girls are trained in housekeeping and gardening. The subjects taught in the schools are reading, writing, arithmetic, English, hygiene, Bible verses, and songs. Some nature study and geography are given in order to meet government standards.

Pentecostal Bible School

For some years there had been a growing need for a Bible training school, where workers might obtain more intensive training in the Word of God. In many towns and villages the believers have very little knowledge of the Word. Few can read, and there is a great lack of teachers and pastors who are well trained in the Scriptures. Spir-

itual shipwreck and disaster has been the fate of many converts because they did not have the Word of God in their hearts and minds.

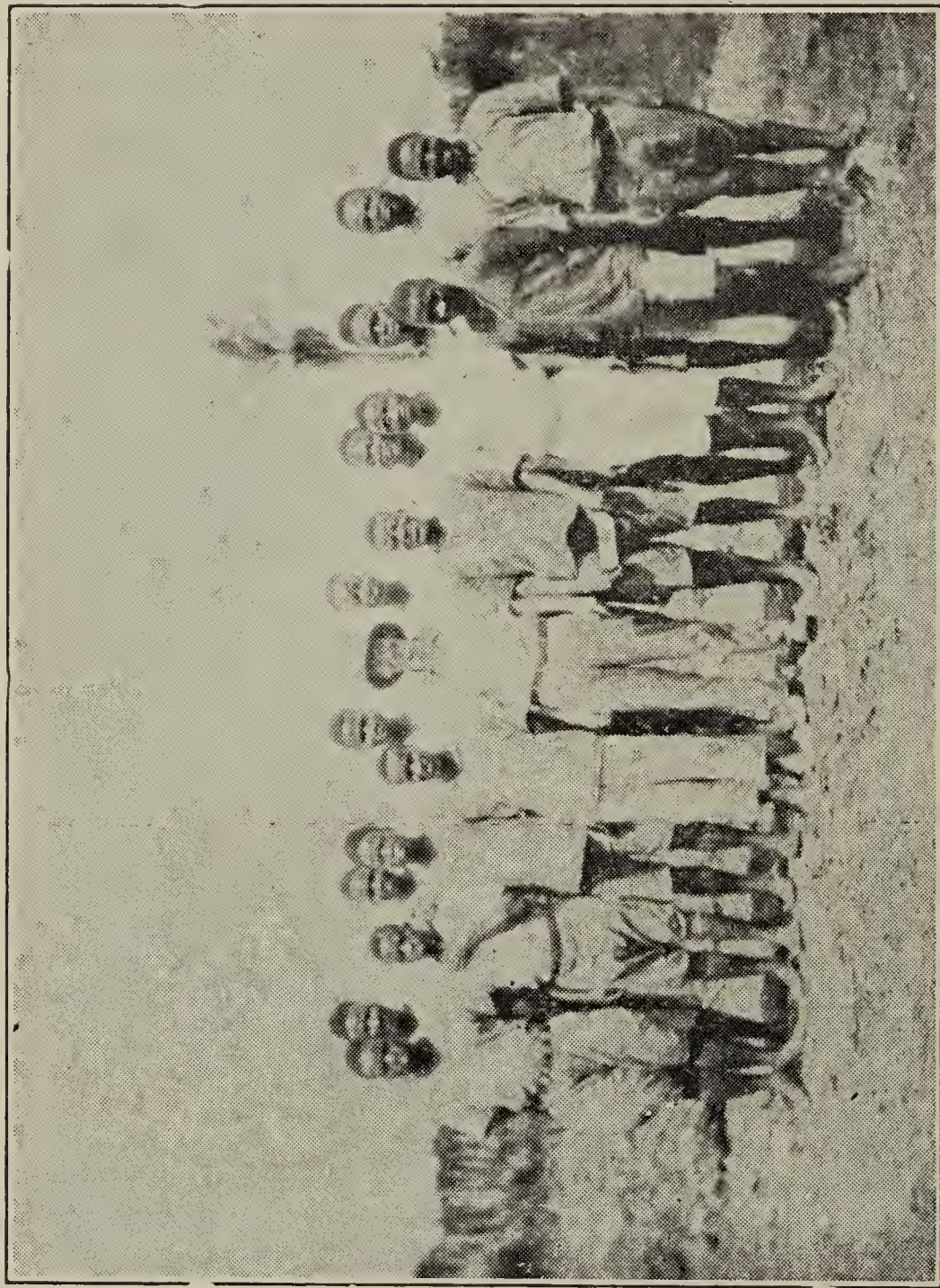
In 1930 the Lord laid this work definitely on the hearts of the missionaries, especially Miss Bingham and Miss Martin. They began to seek God's chosen location for such a school.

Among the suggested sites was Feloka in Barobo tribe. Here, when Brother and Sister Perkins had first entered twenty-five years ago, the people were so eager to hear them that they gave the missionaries no chance to rest. Here, while they showed the life of Christ by a stereopticon machine, one man was so anxious to help that he brought a long blazing bamboo torch!

After holding a few meetings here early in 1931, the missionaries were assured that this was indeed the place of God's choice for the proposed school. A conference was held with the chief people, and arrangements were quickly made. At once the village drums and tom-toms beat out a deafening roar to carry the news all through the countryside and tell the people of Feloka's good fortune and joy.

As soon as the missionaries went to live in Feloka, prayer meetings were held every night. Soon the Spirit of God began to work in the hearts of the people. One man was saved, others were aroused. Soon, large crowds attended the meetings, and how they did pray! Many souls were saved and numbers were baptized in the Holy Spirit.

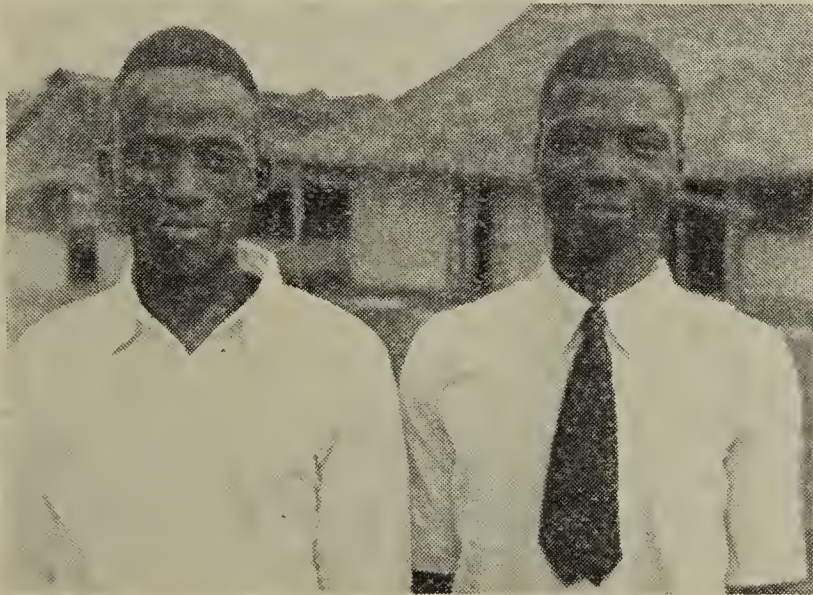
The first school term opened September 16, 1931, with eleven young men coming from other mission stations. The simplifying and arranging of the studies to meet the need of the students has been a difficult task, and there is still much work to be done in preparing suitable textbooks.



Charles Jacobs (center) with the first class of the Pentecostal Bible School in Liberia. These boys are active Christian workers, preaching the gospel to their own people.

During the vacation months some of the students teach school in other towns, and also conduct meetings. Others seek work wherever they can find it in order to gain money to help with the expenses of the next term. The school has grown until there are about sixty students from nine different tribes enrolled. On Saturday and Sunday they usually go in groups to the near-by towns to preach, and some who have gone from the school are doing good work as pastors and teachers.

The aim of the school is to make the students true Bible lovers and to encourage them in personal holiness and fellowship with God. One of the requirements for entrance is that the applicant know definitely that he has been born again. Occasionally there have been those admitted who did not know this, and who, during the school term, have been saved. Others have been admitted before



Does it pay to train them?

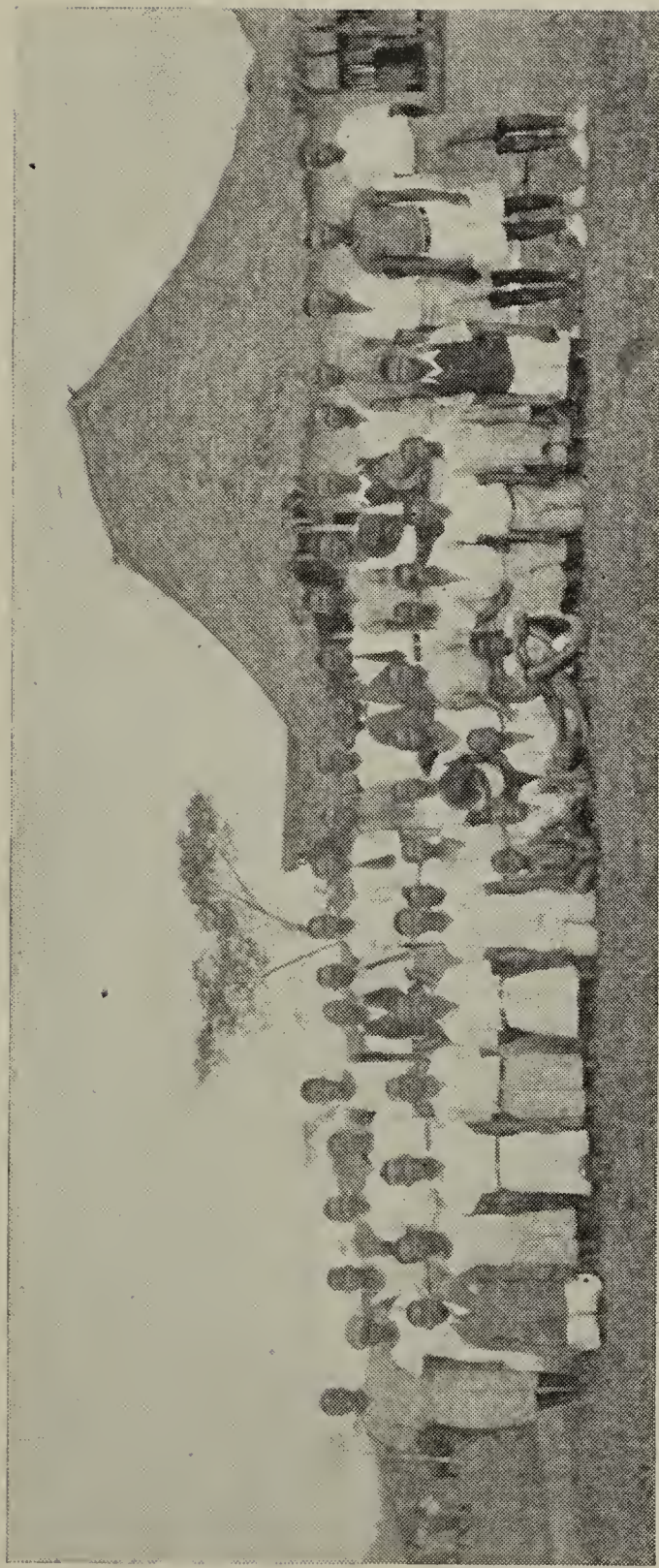
These are typical of the young men our Liberia Bible School is fitting for the work of the native church.

they were baptized in the Holy Spirit, and they have received the blessed Baptism during the school term.

However, it has been found most satisfactory to admit only those who are sure of their salvation and show evidence of being really interested in Christian work.



Typical of our native ministers in Liberia is this family with a burden for the lost of their own land. The children of such families, reared in Christian homes, will be the evangelists and pastors of tomorrow.



The Liberia Men's Bible Training School, Feloka

The Girls' School

The number of girls desiring to enter the already crowded mission schools brought about a realization of the need of a girl's school. This school was started in 1932 with eighteen girls. There are now about sixty girls enrolled, with many more awaiting opportunity to enter.

At first the heathen parents did all they could to keep their daughters from entering. It is quite different now, for they come begging that their daughters be admitted.



This is home to the missionaries at Newaka. The missionaries in the picture are Agnes Bjorklund and Jennie Carlson.

The object of the school for girls has always been to train them to be better Christian wives for the native preachers, teachers, and other Christian men. They all enter the school with a desire to learn the new way of living. They are taught domestic work—sewing, gardening, mat weaving, and all other work that a woman ought to know in Liberia.



The Girls' Training School in Newaka. Miss Steidel (left) and Miss Bjorklund are in charge.

The day begins with early morning devotions and with memorizing Bible verses and chapters. Each day certain hours are set aside for the regular school work in arithmetic, reading, writing, and English. Hygiene is carefully taught, as these girls will someday be the Christian leaders of their communities, and cleanliness of home, body, and mind is stressed.

The girls come from homes of dense darkness, superstition, and lack of discipline. It takes time, patience, and much teaching before they realize what it means to work in newness of life. Many of these girls have been saved and filled with the Spirit, and they are being taught to take an active part in the services. Early Sunday mornings they

go with a missionary or native preacher to some town, carrying the gospel message to their own people

TESTIMONIES

The Priest's Son

My father was a devil priest who sacrificed to the spirits. I always thought, "When I grow up to be a man, I will do the same work which I see my father do"

When the missionaries came I heard that God sent His Son, Jesus, into the world to save all people from sin and the devil: and whosoever believed would go to God's country, but those who served the devil would go to the devil's country, which is hell fire.

I began to fear and wanted to go to God's country; but in time I forgot about it. Then one day when I was out in the bush gathering nuts, the words, "Hell fire, hell fire, hell fire!" seemed to cry in my heart. I promised that I would go to the mission as soon as I could.

I kept my promise, and while I was at the mission, the Son of God, who is the light of the world, came into my heart. He took the bad thoughts out of my heart. Pray for me that I may be faithful.—Fred Julia.

Cast Out for Jesus

Years ago as I grew up I often thought, "After death, what?" But no one could tell me, for my people did not know. We were without hope. I wanted something to quiet my heart, but I could not find it. Then I heard about some white people across the river who told the people about God and His Son.

Long after this in time of famine, I went over to Barobo to buy rice, and heard them tell about God. One night I dreamed I climbed a ladder and saw a white Man who had an open book in His hands. Many people were there and they were all trying to see too.

My son came home from the Gold Coast where he had been working, and he began to preach about God. I heard the Word, but did not accept salvation. I left my jujus and medicine and stopped smoking.

Then the white missionaries came and preached, and I was glad, because my son had stopped his preaching and was living like the rest of the townspeople.

One time when my people were all making medicine, I refused to do my part and I would not go to have any put on my forehead. This made the priest and medicine doctor very angry and all the people became angry with me. But I loved God and knew that He saved me.

My husband and all the people told me to go to the mission where I belonged, so I went and asked what to do. They gave me a little house in the yard, and I was very happy even though I was sad because my people did not want me any more. Sometime later the Lord baptized me in the Holy Spirit, and now I want to study God and His country.—Puliju.

Delivered from Fear

It always used to make me uneasy when I considered the future, for my people did not have any belief which could still the fear in my heart. A man of my family belonged to the mission, and I played often with his daughter who told me about Jesus.

One year there was to be an eclipse of the sun,

and all kinds of stories were told—that the world would come to an end, that those not in the mission would go to hell but those in the mission would find safety in God's home. I was terrified and started to the mission. The eclipse happened before I reached there, and I soon got over my terror.

Later my playmate told me again of the judgment which no one would escape. I resolved to go to the mission. My father remonstrated and threatened to disown me, but I ran away secretly, taking my brother with me. I had seen the difference in the mission boys, and I was tired of my state of life.

At the mission I thought surely I was out of any danger of going to the place called hell. But soon I heard serious talk of getting "saved" and of being made "ready" for God's country. I began to seek God earnestly, and then one evening at prayer God came in such a wonderful way that I was lost to the world and self. He filled me to overflowing, and what a glorious time and experience! He delivered me from all my fears, and I shall never forget the day when the great load was taken from my heart and all things became new.—Mike Wilson.

Happy in Jesus

A missionary came to our town. I was not interested in hearing the gospel; so I did not go to hear him. Later my friends told me he said that God was going to put all people who served the devil into a big fire. These words brought great fear into my heart. I went into the forest and thought on them a long time.

Not long after this I became ill. The devil doctor wanted more money than I had to give him. I remembered having heard that people could call on God, and they did not have to pay money be-



Rebecca Jaffia

fore He would help them. Fearing that the devil doctor would be angry with me, I waited until everyone was asleep. I did not know how to pray but I said softly, "God bless me. God bless me."

During the next few months I had many dreams which brought great conviction of sin into my heart. I wanted to confess my sins, but my family became angry when I tried to confess to them.

I gave my jujus to a Christian man to destroy. That night the palaver drums beat, and the town leaders sent for me to come to be severely punished, but I did not care. I only wanted to follow God.

A few months later while attending some meetings, I received a mighty Holy Ghost baptism. I was baptized in water also, and my husband beat

me and sent me from my house. My people tried many times to make me leave this Christian way, but all I could say was, "I know I am saved; I cannot go back."

Once as they talked to me, the Spirit of God so burned in my soul that I stood up and began preaching to them. Some thought I was crazy! I met with great persecutions, but I found His grace was always enough for me.

As I would not forsake my new-found Saviour, my husband did not want me; so I went to live at the mission. My life belongs to God. I am happy to spend my life, my time preaching this great gospel of Jesus Christ. Please pray for me.—Rebecca.



One of our oldest Liberian evangelists—John Yedda with his wife.



Reuben Kapa, a faithful worker, blessed of God in praying for the sick.

Does It Pay to Go? To Give? To Pray?

Missions Stations

General Council Mission Stations	7
General Council Outstations	38
(not including towns in which services are held often but not regularly)	

Associated Societies

Independent Pentecostal Assemblies
Open Bible Standard
Swedish Pentecostal
Pentecostal Assemblies of Canada

Stations

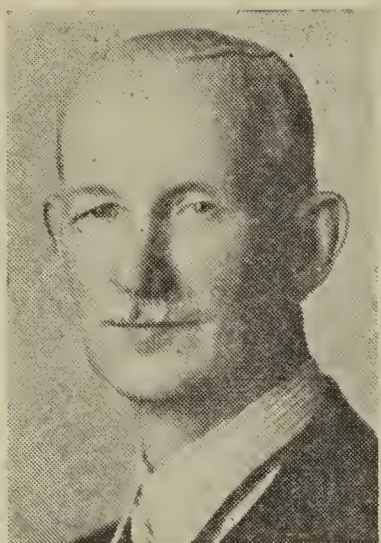
Independent Assemblies Stations	4
Independent Assemblies Outstations (approximately)	12
Canadian Mission Stations	2
Canadian Outstations (approximately)	8

Occupied Mission Stations

Tribe	Town	Date Opened	Affiliation
Barobo	Newaka	1909	GC
		1932 (School)	
Trembo	Blebo	1911	GC
Bowah		1928	GC
Barobo	Feloka	1931 (School)	GC
Bwebo	Kweaka	1931	GC
Keteabo		1937	GC
	Cape Palmas	1923 (Receiving Sta.)	
		1930 (Services)	GC
Pahn	Putu *	1917	Canadian
Tchien	Zwehdrue	1928	Canadian
Jadapoo	Jabuka	1931	Associated Pent'l
Sinoe	Matroe *	1937	Associated Pent'l
Dudwika			Associated Pent'l
Noor Point			Swedish

Many points which have been stations are now under control of native leadership, thus freeing the missionaries for work elsewhere.

* These are the names of lesser tribes, not towns. Putu is a small tribe in the Pahn tribes. The Matroe Chiefdom is in Sinoe county.



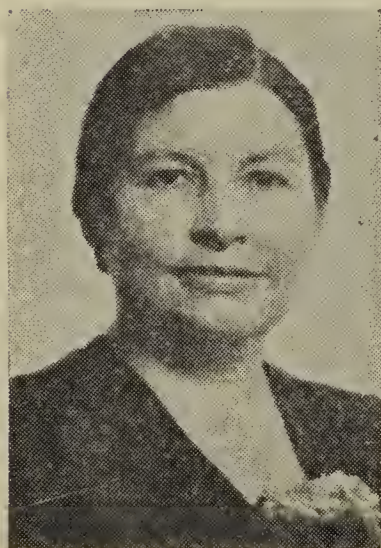
Mr. and Mrs. J. M. Perkins

Daisy Torta Kennedy



Mr. and Mrs. E. H. Simmons

Louise Hackert



Lois Shelton

Anna Stafsholt

Jennie W. Carlson



Ada M. Gollan



Mr. and Mrs. Philip O. Elsea



Florence Steidel



Florence Brisbin



Emily de Groat



Mary E. Martin



Mr. and Mrs. Harold H. Landrus





Mr. and Mrs. A. J. Princic



Ruth E. Johnson



Elizabeth Maynard

Native Ministry

(Working under all societies in the fellowship)	
Ordained Native Workers	7
Licensed Workers	25
Exhorters	11
Probationers	10
<hr/>	
Total	53

There are also a large number who do Christian work but who have not been given papers.

Missionaries Under Associated Societies

Independent Pentecostal Assemblies

Mr. and Mrs. C. F. Walin
Mr. and Mrs. C. Johnson
Mr. and Mrs. H. Laudahl
Miss Martha Ramsay
Miss Mildred Williams
Miss Lucille Johnson
Miss Clara Lewis
Miss Swanson
Miss Eigsti

Open Bible Standard

Miss Lucille Jenkins

Swedish Pentecostal

Miss Agnes Bjorklund
Miss Hilda Mattsson
Mr. and Mrs. Hoglund

Pentecostal Assemblies of Canada

Mr. and Mrs. K. K. Stevenson
Miss Ethel Bingeman
Miss Sophia Nygaard
Miss Ruth LePers
Miss Margaret Wadge

**COMPLETE LIST OF OUR
MISSIONARY BOOKLETS
to date—1940**



THE POWER OF THE GOSPEL IN SHANSI
PROVINCE

WITH OUR MISSIONARIES IN NORTH INDIA
OPPORTUNITIES IN SOUTH INDIA AND
CEYLON

GOD'S FAITHFULNESS IN NINGPO

GOSPEL RAYS IN MANCHUKUO

SOWING AND REAPING IN LIBERIA

NILE MOTHER

(The story of Lillian Trasher and the
Assiout Orphanage)

A WORK OF FAITH AND LABOR OF LOVE
(Excerpts from Lillian Trasher's letters)

THE UTTERMOST PARTS OF THE EARTH
(A survey of the Assemblies of God in foreign
lands)

The price of each is ten cents with the exception
of NILE MOTHER which will be sent upon receipt
of five cents for postage.

**FOREIGN MISSIONS DEPARTMENT
336 West Pacific Street, Springfield, Missouri**

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